

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 60, Vol. v.]

BELFAST, DECEMBER 1st, 1885.

[For Gratuitous Circulation.]

THE Rev. J. C. Street acknowledges, with thanks, the following contribution in aid of the gratuitous publication and circulation of the *Chronicle and Index*:—Miss Barker, Belfast, 2/6.

A few frank and plain words need to be said about the *Chronicle and Index*. It has now been published for nearly five years. With the next issue, the fifth volume will be completed. It has been published and circulated gratuitously. More than sixty thousand copies of the monthly issue have been distributed. So far as we can learn, it has proved itself a very welcome messenger in hundreds of homes. The question now arises, Shall its publication be continued? At present it entails a considerable expenditure. Many friends have kindly sent contributions in its aid, but these need to be much increased in number and amount, if the paper is to be published next year. If those who read this note will be good enough to signify their wishes to Rev. J. C. Street, it will enable the committee to decide what shall be done. Promptitude and generosity will enable the little journal to go on its useful course from month to month.

THE Sunday Evening Lectures by the Rev. J. C. Street, in Rosemary Street Church, continue to attract large audiences. The subjects treated during the past month have been:—

- “All Souls are Mine.”
- “An open Door.”
- “Watchman, what of the night?”
- “The Voice of the Living God.”
- “The Miracle of Healing.”

At the last lecture there was a collection on behalf of the Royal Hospital.

WANTED! Some good books suitable for a Sunday School Library! There is a great demand for such at Hopeton Street. The children crowd round the Librarian for books, and we cannot supply the demand. Not only do the children read the books, but also their parents. Will any of our friends look over their books and see if they cannot spare a few that they could send? Parcels of books sent to the Depository, Queen's Arcade, addressed to the Rev. J. C. Street, will be promptly sent on to their destination.

THE Rosemary Street Mutual Improvement Association is in the midst of a useful and active session. Since our last issue a most valuable paper was read by Mr. W. J. Roche, on “The Linen Trade,” a fine and appreciative lecture on “John Ruskin: a sketch of his life and work,” was delivered by the Rev. J. H. Bibby; and a careful and well written paper on “The Progress of Democracy” was read by Mr. S. Millin. The interest in all these was great, and the discussions which followed were most instructive. On the 23rd inst. there was a programme of music and readings.

THE second Monthly Children's Service for this season, in connection with the Rosemary Street Sunday School, was held on Sunday, November 1st, and was conducted by the Rev. J. C. Street. There was a good attendance of teachers and scholars. The subject treated was “The well of water springing up into everlasting life.”

Mr. Street is delivering an address in this school every Sunday morning, at 11 o'clock, upon “The Life of Jesus.” Parents and friends are invited.

THE Monthly Children's Service was held in Hopeton Street School on Sunday afternoon, Nov. 15th. There was a large attendance. The Rev. J. C. Street officiated. His subject was, "A City set on a Hill;" and the children listened with great attention throughout the entire service.

We are glad to notice that the veteran Temperance Lecturer, Mr. John Paton, of Barrhead, recently visited our friends at Ballee.

On Friday, the 6th inst., he gave a highly interesting lecture on "Burns: a sober man in a drunken age," which was listened to with unflinching attention by a fairly good audience.

The lecturer, being a Scotchman, was all the more able to expound the thought and show the feeling of his national poet; and it was with no narrow grasp of mind that he treated his subject.

One point made by the lecturer is worth noting, if only for the sake of reminding our readers, viz., the poet was too "Broad Church" for his theological neighbours, and so they thought fit to start and foster slanders of drunkenness and worse things.

The chair was taken by the Rev. J. H. Bibby, *pastor loci*.

The Rev. A. Lancaster, of Killinchy, commenced, on October 25th, a course of Sunday Evening Lectures. So far they have been well attended by people of every denomination in the neighbourhood, who listen to what is said with very marked attention. The subjects already treated by Mr. Lancaster are as follows:—

"Life is what you make it."

"Truth will Conquer."

"Toleration."

The course of Lectures is fortnightly, and will extend to March 21st, 1886.

ON Wednesday evening, the 28th October, the committee and minister of the Remonstrant Church, Killinchy, were entertained at tea by Mr. and Mrs. Munn, of Cattogs House, Comber. After the cloth was removed, the whole company re-assembled in the dining-room, when

the secretary, Mr. Hamilton Watson, proceeded to address Mr. and Mrs. Munn, and finally presented to them, on behalf of the congregation, a handsome silver tea-urn, on which was a suitable inscription. In addressing them Mr. Watson said:—"Dear Mr. and Mrs. Munn,—On behalf of the members of the Non-Subscribing Congregation of Killinchy, we beg to tender to you, Sir, and to your worthy partner, the expression of our heart-felt respect and esteem for the many amiable qualities you possess, and also for the generous and hospitable manner in which you entertained our supplies for the period of nine months when we were so suddenly and unexpectedly deprived of our late lamented minister, the Rev. John M'Caw. The congregation feel bound, both in duty and in honour, to acknowledge such services—although contrary to your declared wishes or expectations—by requesting you to accept this small token of their regard—the spontaneous offering of a grateful people who value highly the principles of religious liberty; and to those who, in time of need, have stood nobly forward to assist them, they feel they cannot sufficiently express their gratitude. This small offering is presented to you as a memento of their (the congregation's) feelings of respect and esteem for those in whose families the principles of both civil and religious liberty seem to be hereditary. Wishing you, Sir, Mrs. Munn, and your family every temporal and spiritual blessing, we shall ever remain your faithful and affectionate friends." In response to the address and present, Mr. Munn said: "Dear friends,—On behalf of myself and Mrs. Munn, I return you my heart-felt thanks, not only for your very handsome present, but also for the very flattering words you use in reference to myself and my partner in life. I can assure you any service which we may have rendered to the Killinchy Remonstrant Congregation, during the period when it was so suddenly and unexpectedly deprived of its much respected pastor, was to us a source of very great pleasure; but, while lamenting the loss of him who ministered to us so long and so faithfully, we have a right to congratulate ourselves on having obtained as a successor the Rev. Alfred Lancaster, a gentle-

man whom we all esteem most highly. You mention that our family connections were ardent friends of civil and religious liberty. That those who have gone before us were such, I freely confess, and that they have supported those principles through good report and evil report, I acknowledge. We, their successors, see no reason to depart from the sacred cause which they so nobly upheld while they carried aloft the banner on which was inscribed 'Religious Freedom to Triumph and to Victory.' Again I thank you for your very valuable gift, and for your kind expressions of esteem and regard." The Rev. A. Lancaster then supplemented what had been said by Mr. Watson, and spoke in high terms of the service which Mr. and Mrs. Munn and their children had rendered to the Church, and hoped that the younger generation now growing up would always carry forward the family name with honour.

At a meeting of the members of the Clerk's Lane Church, held since our last issue, the following motion, notice of which had been given at a previous meeting, came up for consideration:—

"That, in view of the decision of the late Conference of the Evangelical Union regarding its theological and ecclesiastical position, Clerk's Lane congregation sever their connection with that denomination." On the resolution being moved and seconded, it was argued, in support of its acceptance, that the Union, through its Commission, had arrogantly and unconstitutionally interfered with the rightful liberty of both Clerk's Lane congregation and its pastor, the Rev. Mr. Forrest, and had violated the principle of independency on which the denomination was based. There was professedly no binding creed incorporated in its constitution; and yet, on the representation of three dissatisfied members of the church, charges of heretical teaching had been made and sustained against Mr. Forrest by the E.U. Commission. The Conference had endorsed the Commission's action, and in so doing had made it impossible for Mr. Forrest to continue his connection with the denomination. And

since the members of the church as a whole, intelligently and consistently adhered to the same principles as had been advocated by their pastor, and since those principles had been repudiated and condemned by the Union, it was clear that the only honourable course open to them was the practical assertion of their complete independence. No amendment to the motion was made, and accordingly, amid the greatest enthusiasm, it was declared to be the unanimous finding of the church. It was then moved that Mr. Forrest be requested to withdraw his resignation of the pastorate, which he had tendered in view of his severance from the Evangelical Union. This motion also was unanimously carried, and on Mr. Forrest being called into the meeting he expressed his willingness unconditionally to comply with the church's request. The meeting was large and enthusiastic, and during the entire proceedings the utmost unanimity prevailed.

VERITAS.

The rose thou gavest me,
O Truth, from thy full store,
Hath stolen a charm from thee,
And dropped it at my door!

I love the sweet behest
That urged the stranger in:
The flame of its unrest
Hath scotched the head of sin.

No more in aimless ways,
By shadows weird and dim,
Is life unmanned, through days
Transfixed in horror grim.

The wandering minstrel mine
Hath brought, with tongue and lyre,
A song of essence fine,
Transfused with godly fire.

My doubt no longer hies
To conjure with the fates:
When now the stranger flies,
I leave the homestead gates.

The hours of youth were long,
 To-day my bride hath come:
 Well may my heart wax strong,
 And Satan's lips be dumb!

HORACE L. TRAREBEL.

SUNDAY SCHOOL CONFERENCE.

On Wednesday evening, November 4th, a Sunday School Conference was held in the Schoolroom adjoining the Church of the Second Congregation, Rosemary Street. There was a good attendance of teachers and friends, amongst those present being—Rev. J. C. Street, Rev. Thomas Dunkerley, Rev. James Cooper, Rev. J. H. Bibby, Messrs. Robert M'Calmont, F.C.S.; John R. Neill, George Fisher, J. Worthington, A. Jennings, A. K. Stewart, D. W. Moore, S. H. Street, W. C. Dobbin, &c.

After tea, devotional exercises were engaged in, and, on the motion of the Rev. J. C. Street, the chair was taken, in the unavoidable absence of Mr. J. M. Darbishire, by Mr. Robert M'Calmont.

A letter of apology was read from Mr. James M'Williams, Mountpottinger, in which he stated that he was strongly of opinion that the congregations did not take that interest in the schools that the importance of the work entitled them to.

The Chairman, having expressed his regret at the absence of Mr. Darbishire, called on the Rev. Thomas Dunkerley to read an essay on "The Duty of the Congregation Towards the Sunday School."

Rev. Mr. Dunkerley then read as follows:—

"The subject of my paper is one which our Sunday School Conference may well consider and seek to enforce. It is a subject which earnest ministers often try to impress upon their charges; and sometimes, I fear, there is a disposition on the part of the hearers to protest against the debt. For duty is not always palatable, nor its enforcement always acceptable. And this duty, which takes a lady or a gentleman from the home on the one day of the week when freedom from ordinary business makes family intercourse and companionship especially enjoyable, is felt to be,

in a high degree, irksome. We need not wonder, then, that the natural love of ease and pleasure should, with almost excusable casuistry, reason against the imposition. The Church is ancient. Congregations not only existed, but flourished, long before Sunday Schools were instituted. And the inference is left to be drawn that the Church will flourish without Sunday Schools, and that the necessity for them is exaggerated.

Never, however, was there a period of commendable activity in the Christian Church when attention was not paid to the education of the young. If not done in the Sunday School, it has been done by some other agency.

Nay, we may further observe, that other faiths than Christian have prospered in proportion to the care bestowed on their youth. Judaism held its ground, in the midst of unsympathetic and idolatrous nations, because of the elaborate system by which it bound its young to its observances. The vitality of that religion, which has survived the destruction of the nation, and centuries of exile, oppression, and persecution, is well accounted for by the care bestowed upon the children.

Christianity has shewn no exception to this experience. Very early in its history the claims of the young were acknowledged. The terms catechism, catechetical, catechumen, occurring so early as the second century, tell us not only of the fact, but also of the mode of education in Christian tenets. From the time of Socrates downward, the favourite plan of instruction in philosophy was by question and answer, as at once communicating information and exercising the mind of the learner. The early Christians adopted the same mode for conveying to the ignorant, whether their own offspring or converts from heathenism, a knowledge of Christian doctrine. Candidates for baptism were called catechumens (which was equivalent to learners) from this method. The author of the Apostolical Constitutions has carefully summarised the chief points of doctrine in which catechumens were to be examined, and we cannot fail to see how scrupulous were the measures taken to ensure the instruction of young Christians—young either as converts

or in years. And when the Reformation came, very soon were catechisms drawn up by the Reformed Churches for the aid of the young.

Thus, then, the obligation to give a religious training to our children is not a duty which is peculiar to our own times. It is incumbent upon us to see that the matter and the methods of instruction should be abreast of our age.

Again, Sunday Schools are not so absolutely modern as is sometimes supposed. They are not even an exclusively Protestant invention.

In the 16th century, the Cardinal Borromeo, Archbishop of Milan, a man of princely origin, and whose high aims and efforts to improve mankind were such as we seldom associate with ecclesiastics, distinguished himself also by his Christian and heroic behaviour during a frightful epidemic of the plague in Milan. He reformed abuses in his diocese, and promoted education. On Sunday afternoons he was in the habit of gathering a class of young people in the cathedral for the purpose of instructing them, and at his death made provision for the continuance of his Sunday School. It has, I believe, been carried on down to our own day. Borromeo has been canonised as a saint by his Church, an honour of which he was far more worthy than many others who have received that distinction.

A visitor to the village of Catterick, in Yorkshire, about the year 1760, tells us that the rector, the Rev. Theo. Lindsay, who afterwards gave up his post in the Church to found the first Unitarian Congregation that was so called, had a Sunday School. The visitor referred to writes:—

‘At two o’clock, before the commencement of afternoon service, Mr. Lindsay devoted an hour in the church every Sunday, alternately to catechizing the children of the parish and to expounding the bible to the boys of a large school, which was at that time kept in the village. The number of the boys generally amounted to about 100, who formed a large circle round him; himself holding a bible open in his hand, with which he walked slowly round, giving it regularly in succession to the boys, each reading in his turn, the passage about to be explained: this method, accompanied

by frequently recapitulating what had been said, and by asking them questions relating to it, keeps them very attentive, and the good effect of these labours proved in many cases very apparent in after-life; Mr. Lindsay having frequently been recognised in the streets of London by some of his former Sunday pupils, who gratefully acknowledged their obligations to him.’

Mrs. Cappe, a Unitarian lady, tells us that in 1765, ‘desirous of being useful, I endeavoured to imitate at Bedale, in a manner however imperfect, the edifying example which I so much admired at Catterick. I established a sort of Sunday School there; collecting together a number of poor children, whom I assisted in learning to read, giving them books, &c., teaching them Dr. Watts’s catechism, together with his devotional hymns, and endeavouring to give them some such general instruction as might enable them to read their bible with more intelligence. I had no place in which to receive them, but the back-kitchen, which being small, we were (in it) exceedingly crowded; but they grew attached to me, and liked to attend; and in order to prevent confusion I divided them into classes, which succeeded each other; so that on the Sunday I was occupied by a succession of children nearly the whole day, except the time which was spent at church. A great desire to do them good supplied in some measure the want of knowledge. I was respected by the parents, whom I often visited.’

Fifteen years later, Robert Raikes, who is generally credited with the honour of originating Sunday Schools, started his effort, and popularised the institution among the orthodox. And the century that has elapsed has been a century of renewed life in the religious world.

Having recognised the work of Sunday School as a duty, it is requisite to indicate specifically how it is to be performed.

First, it is the duty of the congregation to supply teachers. This is the primary requisite for a school. A want has to be supplied, and those who see the want, rather than those who feel themselves suited for the work, must, in the first place, undertake it. Fortunately, it

is those who have some aptitude for teaching who first perceive the need, and then volunteer to supply it. And it is again fortunate that, as in so many other pursuits, the want evokes the supply, so the endeavour to teach develops and trains the faculty of teaching. It is, of course, desirable that our teachers should have both culture and experience, and those who possess these requisites should need no urgent pressing to render the service that is so important to the church-life. But if from any causes those best fitted should decline the work, then the material that is available must be used.

And there are several things which hinder, or are supposed to hinder, congregational members from volunteering for this duty. Married people often find the claims of their own households a barrier. It is not for me to say how far a little self-denial, with zeal for the cause, might remove the barrier; for I am prepared to own that the welfare of one's own family is paramount, and the parent who devotes himself to the religious instruction of his own may be held absolved from extraneous calls. Yet I have known parents who have combined both duties—who have brought their own children to school, and made their lessons embrace a larger circle. The advantages accruing from this are manifold, not only to the school, but to the children who are thus brought in contact with others. Our noblest men and women can look back to the times when their budding sympathies were called forth towards those less favoured than themselves in the Sunday School. Large possessions and a refined education are, after all, secondary to the noble heart which can make the best use of them.

Yet, conceding that, as a rule, the congregation must look to its younger members to perform this important duty, I wish to say that it should be regarded on their part as a privilege rather than an obligation. It is not easy, however, to take youths budding into manhood and to show them how much their future life will be benefited by engaging in work of this nature. We cannot take them to some Pisgah height whence they may survey their destined career, and estimate the effect of what they *do now* upon what they will *be* in years to come.

It must suffice to tell them that they will serve the school and the congregation. And to the best minds and dispositions this prospect of usefulness to others will be enough—more attractive, indeed, than any amount of selfish good to themselves.

And yet those who have had experience in the working of Sunday Schools have witnessed how true it is that by teaching we learn best. Nay, there are those who have seen that high and self-forgetting work of this nature has proved a preservative against temptation and a safeguard in the perilous season of early manhood and womanhood. It is rare, indeed, that Sunday School teachers have fallen from the paths of honour and virtue, and brought disappointment and shame to their friends. Nor is it to be wondered at that the duty should tend to keep the feet from slipping, and should incite to tread the higher levels of human life. To rise betimes on the rest-day of the week, to put away other enticements, to practise the self-denial involved in regular attendance and due preparation in knowledge and in life that become a teacher—these constitute a discipline fitted to nurture high character. And have we not often seen how those who have thus striven to benefit others by their own efforts have been richly repaid? Insensibly to themselves they have blossomed out into noble men and women, honourable and honoured.

We all must work, with head or hand
For self or others, good or ill;
Life is ordained to bear, like land,
Some fruit, be fallow as it will.
Evil has force itself to sow
Where we deny the healthy seed,
And all our choice is this,—to grow
Pasture and grain, or noisome weed.

Secondly, it is the duty of the congregation to provide suitable accommodation for the school, and the necessary funds for its efficient conduct. You have heard, on other occasions, how important are the surroundings of a child in its education. A beautiful schoolroom, neat and orderly, bright and cheerful, is ever favourably affecting the susceptible minds gathered there, and is likewise a continual stimulus to the teachers to make the school worthy of its home. Efficient provision should be made for all the wants of the school, wants

which are increasing with the increasing demands of the age.

Thirdly, the duty of the congregation to the school does not end with subscribing to its funds. The members generally ought to take a continuous interest in the school, in its members, its progress, its efficiency, and should seek by their personal visits, or in other ways, to encourage teachers and scholars.

If there should be a danger of too many visitors interfering with the proper work, a deputation from the congregation or the committee might be appointed, to visit and report, say, once a month. Let a new interest be awakened on the part of the congregation and communicated to the school, and the circulation of zeal will prove a circulation of blessings.

It would be well, also, that the congregation should hold yearly or half-yearly examinations, and so test the results that are being achieved; that they should relieve the teachers of the burden of the arrangements for the half-yearly treats. It is not work beneath their attention that I invite them to. One of old said, 'He that makes a little child happy is a co-worker with God.'

Fourthly, it would be well if the congregation could devise some means of encouraging the attendance of the elder scholars at the services of the church. To be allowed to go home or elsewhere after school, because not invited, or because they have no seat in which they can feel welcome, or because no one seems to have any care about them, is not the surest way to complete the work of the school. I commend it to the members as a matter worthy of their serious consideration, and believe that benefit to the young people concerned, and benefit to the congregation, may result from action taken in this direction. It is desirable that good habits should be formed while young, and you will all put the attendance at worship in the class of good habits.

Lastly, it seems to me unnecessary to speak of the duties of the parents, who are also members, to co-operate heartily with the teachers on their children's behalf. I will content myself in calling upon congregational members to do generally all in their power to make the Sunday School an adequate means for the religious guidance and training of the young, promising them that through their connection with the school they shall meet with a suitable field for charitable and missionary work.

And what other reward shall be reaped if these high claims are acknowledged and acted upon? No reward is more readily appreciated than success to the cause you love; none is more valuable than that which comes from efforts to teach and help; none is sweeter than the honour and gratitude of those you have served; and, finally, none is higher or better

than the consciousness of duty done. I say to congregations, this reward shall be yours."

The paper was well received.

Rev. J. H. Bibby said he thought they owed Mr. Dunkerley a hearty vote of thanks for the excellent paper just read. It was a suggestive one to him, particularly on the point of members of the congregation visiting the schools occasionally. A great deal of good would be done by this means, especially if the visitors could make a good "children's speech." He recollected the pleasure with which he hailed such visits when at Sunday School. He proposed a vote of thanks to Mr. Dunkerley.

Mr. J. R. Neill said when he was at Sunday School he found that the greatest want was for the teachers to be taught. Few teachers were really competent, and many did not attend in the summer months. He had been a teetotaller since he was a child, and he thought temperance should always be prominently inculcated. He begged to second the resolution.

Rev. J. C. Street, in supporting the motion, said the paper was an interesting and suggestive one. The historical sketch at the outset would give considerable information to young friends who had not looked into the interesting history associated with Sunday School work; and some would have learned with surprise that modern Sunday Schools were not commenced by Robert Raikes. He (Mr. Street) was a Sunday School scholar for a considerable number of years, and he grew by degrees into a Sunday School teacher, and for a number of years it was his privilege to exercise that important function. Out of that sprang his idea of becoming a minister, and from the day he entered the ministry his estimate of the value of Sunday Schools began greatly to increase. There was a debt of gratitude which he could never pay to his teachers, who had long ago passed away from earth. The same feeling was no doubt largely shared by those present. If they had received so much, there existed a strong and overpowering obligation upon them, in return, to give to those who were younger than themselves and who had not the advantages which they enjoyed. Here came in the strong responsibility and duty of the congregation with regard to the Sunday School. A congregation should never attempt to shake off its responsibility in regard to all the institutions growing out of it which bear on the lives of the children. What was best in the congregation was the birthright of the children—theirs by Divine right. That congregation alone was wisely and religiously compounded that recognised these duties. The speaker proceeded to indicate an ideal school, in which the men of the noblest characters and the women of the purest lives would be the teachers. In joining in the vote of thanks he could not help saying that Mr. Dunkerley was a great accession to the ranks of religious leaders in

the Non-Subscribing Church in Ireland. From the first day he came he had identified himself with everything that was best and highest, and had always been at the call of any who desired his services. As he (Mr. Street) grew older he became less and less of a controversial theologian, and was less and less concerned as to differences with other men, but every day was more and more concerned about the deeper realities of religion. Religion was at the foundation of all reform and of all culture, and was, as Mr. Dunkerley would admit, at the root of all Sunday School work.

The motion was passed by acclamation.

The Chairman suitably conveyed the vote of thanks.

Rev. Mr. Dunkerley briefly replied.

Rev. J. C. Street having taken the second chair,

On the motion of Mr. W. C. Dobbin, seconded by Mr. W. W. Drummond, a hearty vote of thanks was passed to the Chairman, and

The Conference terminated.

Rosemary Street Mutual Improvement Association.

FOURTEENTH SESSION, 1885-86.

The Committee have much pleasure in announcing the following

PROGRAMME UNTIL CHRISTMAS, 1885.

1885.

Dec. 7.—Lecture: "John Ruskin: a Sketch of his Life and Work." Rev. J. H. Bibby.

" 14.—Miscellaneous Original Compositions.

" 21.—Paper: "The Fallacies of (so-called) Fair Trade." Mr. Alexander Bowman.

THE OBJECTS OF THE ASSOCIATION

ARE
*The intellectual and moral advancement
of its Members, and the furtherance of
acquaintance and fellowship among them.*

The Meetings are held on MONDAY EVENINGS at Eight o'clock, in the Rosemary Street Schools.

ADMISSION—To Lectures and Discussions, Members, Free; Non-Members, Sixpence each. To Papers, and Music and Readings—Free.

MEMBER'S SUBSCRIPTION.—4s. per annum, which entitles to the use of the Library. Subscriptions for the Fourteenth Session are now due and should be paid to the Treasurer, DANIEL BULMER, at 32, Queen Street, as early as possible.

The Library will be open at 1 p.m. on Sundays, and on every Monday Evening during the Session.

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Letters, Articles, Intelligence, &c., should be addressed to "THE EDITOR," 16, Queen's Arcade, Belfast.

NOTICE.

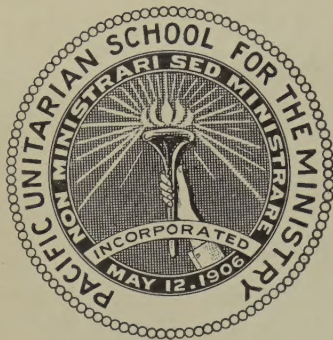
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We invite our friends to call and inspect the new Tracts and Books which are offered for sale at the Depository.

Contributions in aid of the *Chronicle and Index* will be gladly received and acknowledged by the Rev. J. C. STREET.

THE CHRONICLE
AND INDEX.

1886.



BERKELEY, CALIFORNIA

PURCHASED WITH THE INCOME OF THE FUND
GIVEN BY

FREDERICK MADGE
1820-1908

SON OF THE REV. THOS. MADGE, 1786-1870, OF
ESSEX STREET CHAPEL, LONDON, 1825-1859